

T H E
L A V V I E R S
Q U E S T I O N .

The Answer to the Law-
iers Question.

The Censure of Christ vpon
the Answer.

By **HENRY SMITH,** *W*



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THE LAVVIERS

Question.

Luke, 10.25.

And behold a certain Lawier stood up, and tempted him saying: Master, what shall I doo to inherit eternall life?



IT is a waighty question, and hath beene long discoursed by what meanes a man may come to heauen, and who is not desirous to bee resolved in it? Here the question is propounded by a Lawier, and answered by the Law-giuer, whose iudgement in this case is worth the hearing. Hee propoundeth the question as one desirous to learne, when indeede he meaneth nothing lesse. But as *Ahab*, when he asked *Micheas* in the first booke of *Kings* and second Chapter, if he should goe vp to fight against *Ramoth* in *Gilead*, meant not to follow the Prophets direction, but only desired

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desired to heare his opinion, so the Lawyer propoundeth this question, not with the minde to learne of Christ, but with the mynde to tempte Christ & to try his learning: as the Diuel came to tempt Christ in the wildernes, soe the Lawyer comes to tempt Christ in the City: and therefore whereas the Euangelist saith; *Behold a certeine Lawyer stood up.* He might haue sayd, Behold a certeine Diuel stood vp bycause for the time he tooke vpon him the Diuels office to be a tempter. When the Diuel tempted Christ *Math. 4.* he bid him *Auoyd Sathan.* And when Peter tempted Christ *Math. 16.* He said vnto him *departe Sathan.* Soe when this Lawyer tempted Christ he might haue saide: *Auaunt Sathan*, because in his action he was the instrument of Sathan. But though the Lawier was worthie to be repulsed because hee was so importunate, yet was his question worth the answering because it was of such importance. We see then with what minde the Lawier came to Christ; now let vs see how he saluteth Christ. Though he came with a bad mynde, yet doth he vse good wordes; that he might deceiue with lesse suspicion, he saluteth him by the name of *Master*, as if he did professe himselfe to bee his Disciple. So doth *Judas* salute him when he meant to betray him, *Matth. 26. 49.* And so doo the Pharisees salute him, when they meant to bring him within the com-
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pasle of treason *Mat. 22. 15.* And this hath bin alwaies the guise of the wicked to vse the smoo- thest speech when they intend most mischief, & vnder colout of frendship to practise their trea- cherie. When *Absalon* meant to bee reuenged on his brother *Ammon*, for defiling his sister *Thamar*, he made a great feast, and caused him to bee murdered in the middest of the banquet.

2. *Sam. 13.* When *Ioab* meant to murder *Amasa* hee saluted him curteously, saying; *Art thou in health my brother?* 2. *Sam. 20.* and with his right hande tooke him by the beard to kisse him, and with his left hand sheathed a sword into his bel- lie.

These are such as the *Psalmist* speaketh of *Psal. 28.* which haue glosing tongues and bloo- die mindes; which speake friendly to their neighbors, and imagine mischief in their hearts. As the Scorpion hath an amiable face and a poi- soned taile, so these men haue faire lookes, and murdering hands: Their wordes are as soft as butter, and as smooth as oile, but their deeds are cruell as the deeds of warre, and deadly as the dint of swords. The Prophet *David* was sore troubled with such dissemblers as hee complaineth euery where in his booke of *Psalmes*, *Psal. 41.* That euen his owne familiar friend whom hee trusted, and which did eate at his table, had laide great wait for him. And *Psal. 55.* that it

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was not an open enemy which had done him dishonour, for then he could haue borne it; nor it was not his aduersarie which had lift vp himselfe against him, for then peradventure hee would haue hid him selfe from him: but it was euen his companion, his guide, and his owne familiar friend, which tooke sweete counsell with him, and walked in the house of God as friends. At this day the world is full of such fained friendes which will flatter thee to thy face, and bite thee behind thy backe. They will giue out hard speeches of some man that is absent, in thy hearing, to see if thou wilt speake as hardly of him, which if thou dost, thy words shall presently bee tolde vnto him. *VVoe vnto him* (saith the wise man *Eccle. 2. 12.*) *that hath a double hart, wicked lips, and mischienous hands, and to the sinner that goeth two manner of waies*. The Lorde hath giuen but one heart, and one tongue, and one face to one man: therefore we should not carrie a double hart in our brest, nor two tungs in our heade, nor two faces vnder a hood. It was not lawfull for the *Israelites* to weare anie garments made of linnen and wollen, *Deut. 22.* to signifie that it should not be lawfull for Christians to bee dissemblers, to carrie fire in the one hand and water in the other, to carry hony in their mouth and gall in their heart, or (as *Daniel* speaketh *Psal. 12.*) to flatter with their lips, and dissemble

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dissemble in their double heart.

Of all kinde of cattell these are the worst, because they doo most hurt, where they are least mistrusted. I therefore they are compared to the *wilie Foxe*, for their craftie fetches, *Ezech. 13.* And *Herode* is termed a *Fox* for his dissembling, *Luke. 13.* For as the Foxe saineth himselfe dead that hee may catch the birdes to deuoure them: so the flatterer saineth himself to be harmlesse and honest, and conscionable, and religious, and holy, that hee may deceiue the harts of the simple, *Rom. 16. 18.* Hee is like your shadowe which dooth imitate the action and gesture of your bodie, which stands when you stand; and walkes when you walke; and sits when you sit; and riseth when you rise: So the flatterer dooth praise when you praise; and findes fault, when you find fault; and smiles when you smile; and frownes when you frowne; and applauds you in your dooings; and sooths you in your sayings: and in all thinges seekes to please your humour, till hee haue sounded the depth of your deuises, that hee may betray you to your greatest enemies. As the Syrens sing most sweetely when they intend your destruction, so flatterers speak most faire, when they practise most treacherie. Therefore euery faire looke is not to bee liked, euery smooth tale is not to bee belceued, and euery glosing tongue is not to be trusted: But as

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we must trie the spirits whether they bee of God or no, 1. *Iohn*, 4. 1. So we must try the words whether they come from the hart or no; & we must try the deedes whether they bee answerable to the words or no.

Now we are come to the question, which is by what meanes a man may inherit eternall life. A waightie question worthy to be knowne, not onely of Lawiers and learned men, but also of all, both men and women, which are perswaded in their hart as with their mouth they doo confesse, that after death their bodies shall rise again. Therefore though this Lawier were to bee blamed because hee came with so bad a minde; yet is he to be commended, because he mooued so good a question.

Many nowe a daies are very curious in idle and vnprofitable questions: As what God did before he made the worlde: How long *Adam* stood in the state of innocencie: Whether *Salomon* were saued or no: with many such vaine and vnecessary questions; but fewe there are which will aske (as this Lawier did) what they must doo to inherit eternall life. You shall see many very carefull and inquisitiue howe they may get riches; where they may purchase lands and Lordshippes; howe they may come to aduancement and honour; and by what meanes they may procure the Princes fauour: But you shall

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shall see few or none inquisitiue concerning the meanes of their saluation, you shall se'dome heare any aske their Pastor what they must doo to bee saued, or which way they may come to heauen? It is not now as it was in *Iohn Baptists* time, when the Publicans, the souldiers and all sortes of people came vnto him, with *Master what shall we doo? Luke, 3. 10. &c.* Nor it is not nowe as it was in the time of *Christ*, when the people came and asked him, *what shall we do that we may worke the works of God? Iohn, 6. 28.* Nor it is not now as it was in *Peters* time, when vpon the hearing of *Peters* Sermon the people came to *Peter* and to the other Apostles, crying and saying, *Men and Brethren, what shall we do? Acts, 2. 37.* But now euery mans minde is of his worldly profit, or pleasure, or preferment. This is the drift of all their deuises, this is the ende of all their practises, how they may liue here in delight and ease, and leaue behind them a rich posteritie. As for that heavenly country whereunto they were borne, that newe Ierusalem wherein they should dwell, it is the furthest end of their thought, and the least part of all their care how to inherit it, how to inhabite it. The Question is, how hee may inherite eternall life, wherein hee seemeth to confesse that there is an eternall life, for thereof he makes no doubt, only the question is, how hee may attaine vnto it.

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Heere therefore it appeareth that this Lawier was not a Saducee which denied the resurrection of the dead. *Mathe. 22.* Nor hee was not an Epicure, which are of this opinion, that after death there is neither ioy to bee looked for, nor paine to be feared, and therefore are woont to say, *Ede, bibe, lude, &c.* or as it is *1. Cor. 15.* *Let vs eate and drinke, for to morrow we shall die.* But this man was a Pharisee, such a one as *Paul* was before his conuersion, one that expounded the law of God vnto the people, and liued after the straitest lawe of their religion; *Acts, 26. 5.* in a word, he was such a one, as both for his life and learning, was admired and honoured of the Iewes. Though this Lawier were learned, yet it was boldly done of him to tempt the Lorde: But what is it which learning dare not attempt, if it bee not tempered with the feare of God? Christ Iesus found no greater aduersaries than the high Priests, the Scribes & Pharisees, which were all learned men, and the Church of Christ at this day is by none so much afflicted, as by those that carrie the opinion of singuler learning. For looke how many heresies are extant in the Church, or howe many controuerxies in religion, they haue bin deuild & are maintained by learned men. Let learned men therefore learne to feare the Lord: yea, let them learne to know nothing so much as Christ Iesus, and him crucified,

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fied 1. Cor. 2. 2. without the which knowledge all knowledge is ignorance, all wisdom is foolishnes, all learning is madness, and all religion is error, or hipocrisie, or superstition, *God hath not chosen many wise men, nor many mightie men, nor many noble men, but God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weake things of the world, to confound the things that are mightie; and vile things of the world, and things which are despised, hath God chosen, yea and things which are not, to bring to nought things that are,* 1. Cor. 3. 19. Our Sauior Christ in the choice of his Apostles, called not one that was learned; yet hath he not reiected all that are learned: for from heauen hee called his Apostle *Paul* a learned Lawier, *Acts, 22. 3. to be the Apostle and Preacher of the Gentiles, Rom. 11. 13.* And there is no doubt, but that in all ages, and euen at this day, hee calleth some in euery place, and endueth them with excellent learning, *that they may serue to the gathering together of the Saints, and to the exercising of the ministrie, and to the edifying of the Church of God, Ephe. 4. 12.* The Lorde Iesus so moderate our learning with his holy feare, that wee may direct al our studies to the enlarging of his glorie and kingdome here on earth, *that when the chiefe shepheard shall appeare, 1. Pet. 5. 4. we* (that haue instructed other, and turned many

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to righteousness) may shine as the brightness of the
firmament, and as the starres of heauen for euer,
Dan, 12. 3.

Good Master what shall I doo to inherite eternall life?

Marke heere the discretion of the Lawier in asking this question. As the man was a Lawier, so there is no doubt but that hee had read the Lawe and the Prophets. If you looke into the Law, you shall not finde, *Cursed is hee that continueth not in all thinges that are written in the booke of the Law to know them.* If you peruse the Prophets you shall not finde, *Cease from doing of euill and learne to speake well.* But the Law saith, *Cursed is he that continueth not in all thinges that are written in the book of the law to do them,* Deu, 27. 26. Gal. 3. 10. And the Prophets say, *Cease from doing of euill, and learne to doe well.* Esay, 1. 16. Psal. 34. 14. And therefore the Lawier saith not; How much must I knowe, nor what shall I beleeeue, but what shall I doo to inherite eternall life. Wee haue beene taught too long, that wee are saved by faith without the workes of the Law. Which Doctrine though it bee most true, and both soundly proued, and flatly concluded Rom. 2. 28. Yet being vnderstood amisse as Pauls writings sometimes are, 2. Pet. 3. 16. it hath

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hath beene the decay of all good deedes, and brought in Epicurisme and all vngodlines. Tis true indeede that eternall life is the gift of God through Iesus Christ, *Rom. 6. 23.* But yet this gift is bestowed onely vppon those for whom it is prepared, *Math. 20. 23.* which haue exercised themselves in the workes of mercie, *Math. 25. 35.* In respect of God our election standeth certaine from all eternitie: For it hath this seale, The Lord knoweth them that are his, *2. Tim. 2. 19.* And I know whom I haue chosen, *Iohn. 12. 18.* But in respect of our selues it is vncertaine, and therefore wee must strue to make the same sure by good workes, *2. Pet. 1. 10.* These are the wayes to come to heauen, though they bee not the cause why wee shall come to heauen, therefore we must keepe the way if euer wee meane to come to heauen: For as wee are ordained to the ende, so are wee ordained to the meanes which bring vs to that end. If God haue predestinate any to eternall life, hee hath also predestinate them to the meanes whereby they must attain eternal life, that is faith & a good conscience, *1. Tim. 5. 19.* therefore it is certaine that who-so euer is to be saued, shall at one time or other before they depart out of this life bee called truly to beleue, and shall endeouour by all meanes as *Paul* did to keepe a good conscience both toward God & toward men. *Act. 14. 16.*

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For that which is spoken of Christ in speciall,
Psal. 45. Thou hast loved righteousness and hated iniquitie; must bee verified and in some measure accomplished in all the members of Christ, they must loue righteousness, and hate iniquity. And this is the difference that the Apostle putteth betweene the Children of God and the Children of the Diuel, that the Children of God both loue and doe righteousness, and the Child of the Diuel loue sinne and doe it. *1. Iohn. 3. 7.* Let no man therefore thinke that he is predestinate to saluation: vnlesse hee finde and feele in himselfe the effects & fruits of predestination. For those whom God hath predestinate, them also in his good time hee calleth *Rom. 8. 29. 30.* (not to vncleannes but vnto holines, *1. Thes. 4. 7.*) and whome he calleth, them also he iustificeth (and endueth with the grace of sanctification. *Rom. 6. 2. &c.*) and whome hee iustificeth, them also he glorifieth. *Rom. 8.* If any bee ingrafted into Christ by a liuely faith, hee cannot but bring forth the fruit of good life. *Iohn. 15.* and whosoever doth not bring forth such fruit it is certaine that he is not yet ingrafted into Iesus Christ. Let vs not therefore I say flatter nor deceiue our selues, as though we had true faith, when we haue not the true fruits of faith. For as the Sunne cannot be without light, nor the fire without heat: no more can a sauing faith be without

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without good workes, which are the fruits and effects thereof. The penitent thiefe had but a short time of repentance: yet in that short time he wanted not good works to declare his faith. *Luke. 23. 40. 41. 42.* For no sooner was it giuen him to beleue in Christ, but that presently he maketh answer on the behalfe of Christ and cleareth him of all amisse; hee rebuketh his fellow for his incredulitie, he confesseth the greatness of their sinne, and their iust punishment for the same, hee acknowledgeth Christ to bee the Lord and calleth vpon him. Therefore it is not enough for vs to saie wee haue faith, for the Diuellis haue a kinde of faith (*James. 2. 19.*) nor it is not enough for you to come to Church to call vpon the Lorde, for Lorde Lorde will not serue the turne *Math. 7. 21.* nor it is not enough for vs to preach vnto you, for vnto some that haue preached in the name of Christ, it shal bee saide at the last day, *depart I know you not, Math. 7. 22.* nor it is not enough for you to be only hearers of the worde, for then you deceiue your selues, *James. 1. 22.* But you that say you haue faith must shew it by your deedes, *James. 2. 18.* And you that come to call vpon the Lord must depart from iniquitie. *2. Tim. 2. 19.* And we that preach vnto you, must practise that our selues, which we preach vnto you, and bee an example of holie life for you to follow

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low, 1. Pet. 5. 2. And you that are hearers of the word, must be doers of the word; and then you shall be iustified, Rom. 2. 13.

What shall I doo? The Papistes will haue other men doo good works for them. For some of the holier sort (forsooth) haue workes of supererrogation, that is, more good works than they neede themselues, which they can spare and bestow vppon those that pay best for them. And wee that are Protestants, because wee will not disable Christ, nor derogate from his merits, will haue Christ doo all for vs, and we will doo nothing for our selues.

But this Lawier was of another minde; Hee asketh what hee shall doo to gaine eternall life, because hee knewe that another man could not deserue it for him. *The soule that sinneth that same shall die, and the soule that dooth righteousness shall surelie liue saith the Lord, Ezech. 18. 4. 5.* And though Moses and Samuell stood before the Lorde, to make intercession for the wicked, it shall not helpe them, Ier. 15. 1. Yea, though Noah, Daniel, and Iob, were in the Land when the Lord bringeth his plagues vppon it for sinne, they shall saue neither sonnes nor daughters, but onelie deliuer their owne soules by their righteousness, Ezech. 14. 20. Therefore it behooueth euery man to know what he must doo to inherit eternall life, and not onely to know, for hee that knoweth his
Masters

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Masters will and doth it not, shall bee beaten with manie stripes, Luke, 12. 48. but hee must doo it, and so shall hee haue cause of reioysing in himselfe, and not in another. For as another mans sinne shall not bee laid to my charge, so another mans righteousnes shall not bee reckoned to be mine, but euery man shall beare his owne burthen, Gal. 6. 45.

What shall I do to inherit eternall life? There is a life which is short and temporall, which Iob compareth to a winde that soone bloweth ouer, Iob, 7. 7. Iames to a vapour that soone vanisheeth away, Iames, 4. 14. This Lawier asketh not after this temporall life, for this is common to beasts with men: But here he inquireth concerning that life which is eternall, and shall neuer haue an end. Tis strange to see how euery man almost desireth to be eternall, and yet how fewe do vse the meanes to be eternall. As the fowles by a naturall inclination, delight to flie, the fish to swimme, and the beastes to goe, so men are naturally caried with an earnest desire to liue for euer.

*And albeit men know themselves to be mortall, yet euery man according to his severall disposition, deuiseeth some meanes to be immortall. Some like *Lycurgus* doo publish wholsome*

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lawes: Some *Plato* like, pen learned bookes:
And some like *Salomon* build goodly houses,
and call the landes after their owne names, thin-
king by this meanes that their names at least
shall continue for ever, *Psal.* 49.

This every man almost, either for some va-
liant enterprise like *Dauids* worthies that killed
the Giants, 2. *Sam* 21. or for some desperate at-
tempt like *Saul* that killed himselfe, the first of
Samuel, and thirty one Chapter; or for their fa-
mous and stately buildinges, as the builders of
both the *Babels*, in the eleventh Chapter of
Genesis, and fourth Chapter of *Daniel*, will bee
eternixed. But howsoever men by such meanes
may bee remembred after death, yet this is not
the way to get eternall life. For this is life ever-
nall to know the onelie true God, the seauenteenth
Chapter of *Iohn*, and third verse. And to beleue
in the sonne of God, the third Chapter of *Iohn*,
and sixteenth verse. But these knowers must be
doers; for he that saith I know him, and keepeth
not his commandements, is a liar, and the truth is
not in him, the first of *Iohn*, the third Chapter,
and fourth verse. And these beleeuers must be
good liuers, for this is a true saying, and these
things I will thou shouldst affirme, that they that
haue beleued God, should be carefull to shew forth
good workes, *Titus*, third, eighth. Therefore to
the

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the obtaining of eternall life two things are necessarie. The first is, to belecue well; the second is, to liue well. By the first we are iustified in the sight of God, for hee respecteth our faith. By the second wee are iustified in the sight of men, for they regard our workes. And thus are the Apostles *Paul* and *James* reconciled; for when *Paul* maketh faith the cause of iustification, *Romanes*, third Chapter, and twenty eight verse, he meaneth such a faith as worketh by loue, *Galathians*, the fifth Chapter, & sixth verse; whereby wee are iustified in the sight of God. And when *James* maketh workes the cause of iustification, *James* the second Chapter, and twenty foure verse, hee meaneth such workes as proceede from faith, *James*, the second Chapter & the eighteenth verse, whereby we are declared to be righteous before men.

The Scripture describeth this eternall life by diuers excellent names: to shew the worthines and excellencie thereof, it is called a *Kingdome*, *Luke*, the twelfth Chapter, and thirty two verse; but yet such a Kingdome as cannot bee shaken like the Kingdomes of this worlde, *Hebrewes*, the twelfth Chapter, and twenty eight Verse; for it is a *heavenlie Kingdome*, *Matthew*, the eighth Chapter and eleventh verse. It is called *Paradise*, *Luke* the three & twenty Chap.

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forty three verse, for it is more pleasant than the garden of Eden. And *Abrahams bosome*, Luke the sixteenth Chapter, for it is a place of rest and comfort. It is called *the house of the father*, wherein there be many *Mansions*, Iohn, the fourteenth Chapter. *The ioy of the Lord*, wherein to euery faithfull seruant must enter, in *Matthew* 22. Chapter; and all to expresse and declare vnto vs the beauty, excellencie, and glorie of that life which is eternall: And yet as glorious & excellent as it is; such is the loue and fauour of God vnto vs, that he hath appointed it to be our inheritance, as here the Lawyer termeth it. Inheritance is a kinde of tenure, whereby a man in his own right holdeth or possesseth any thing, as his own; as when a lawfull heyre doth inherit his Fathers landes: Euen so the kingdome of God belongeth vnto vs as our lawfull inheritance, because we are the Sonnes of God.

It is a great prerogatiue to bee *the Sonnes of God*, Iohn, the first Chapter and third verse. But to bee *Heyres* and *Heyres with Christ*, (*Rom.* the eight Chapt,) of that heauenly inheritance is a wonderfull priuiledge. How are wee bound vnto Almighty God? that where as hee might haue made vs stones, or trees, or beasts, or such insensible and vnreasonable creatures: it pleased his diuine Maiestie to make vs men, the vndoub-

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red heyres of eternall happines. Behold (deare brother) and consider that heauen is thine inheritance, eternall glorie is thy patrimony, thou art borne to a kingdome, thou hast a title to it, & when thou doest depart this life thou shalt be sure to finde it: If before thou departe this life thou doe not loose thy right and title by thy sinfull life,

Let euerie one therefore as hee rendereth the saluation of his owne soule, forsake his wicked waies and nowe begin to walke in the waies of the Lorde: If heretofore thou hast prophaned the Lords Saboath, remember that henceforth thou sanctifie it: If thou hast beene a Blasphemer of the name of God, see that henceforth thou vse it with al reuerence: If thou hast beene malicious, from henceforth be charitable: If thou hast beene contentious, now learne to be peaceable: If thou hast beene incontinent, now begin to be chaste: If thou hast beene a drunkard, from henceforth be sober: & in a worde, If thou hast beene inclined to any sin, bee sorrie for it and forsake it: If thou hast neglected any good worke: now begin to doe it, that in so dooing thou maiest inherite that eternall life which is promised and prepared *for them that knowe the will of God and doo it.*

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as it is written in *Luke*, the eighth Chapter, and
twentie one verse.

The Lord in mercie graunt that you bee not
forgetfull hearers but doers of the word.

Here endeth the first Sermon.

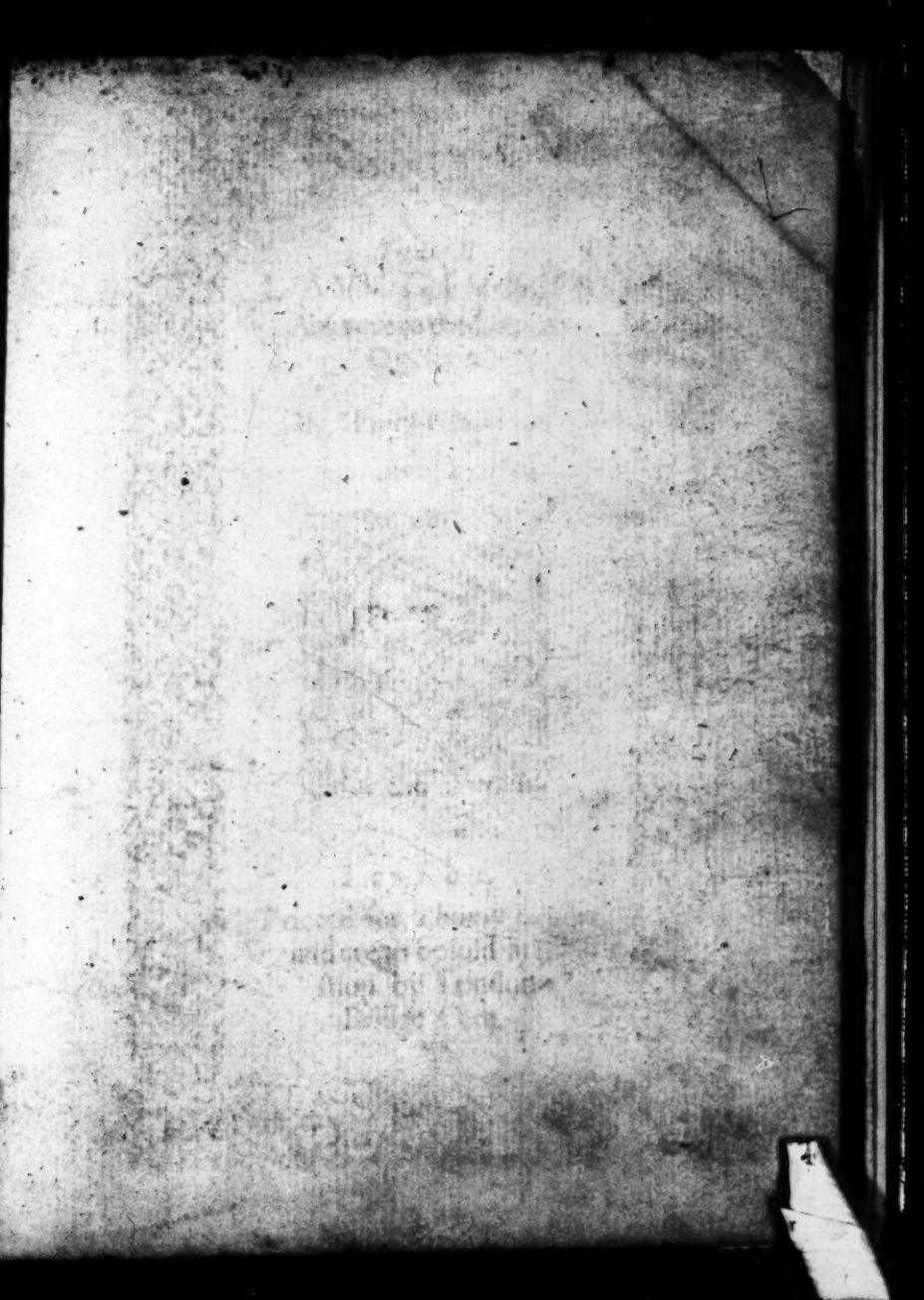
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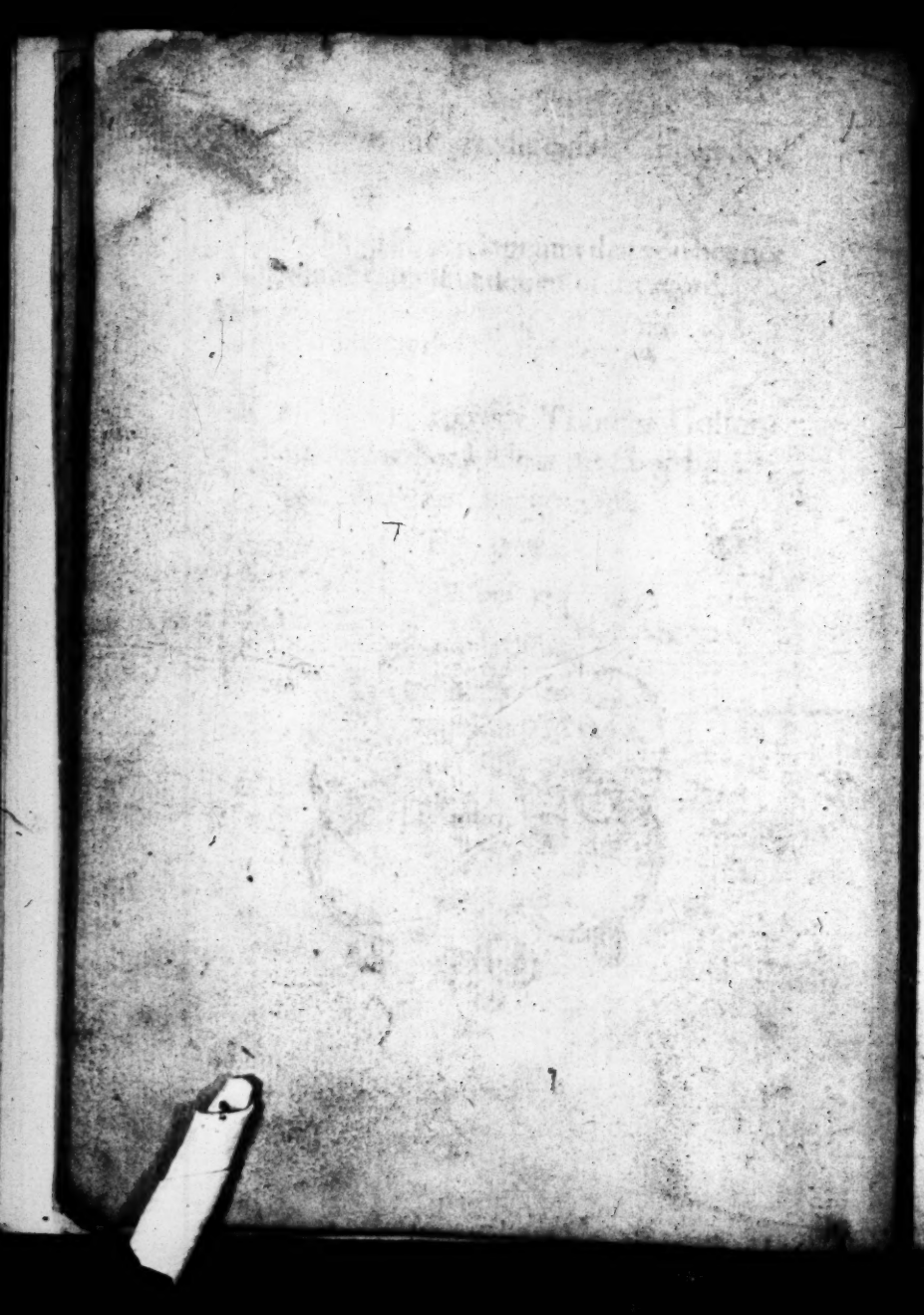
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LAVVGIVERS
Answer to the Lawiers
Question.

By **HENRY SMITH.**



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THE LAW GIVERS

Answer to the Lawyers

Question.

Luke, 10.

And he saide vnto him, what is written in the law, how readeest thou? &c.



YOU have heard the Question propounded: Now you shall heare the Question answered.

And he saide vnto him, what is written in the law, how readeest thou? As if hee should have

saide: I maruile that thou being a Doctor of the Lawe, which should be able to instruct others in matters of Religion, art ignorant of that which it behooueth every man to knowe by what meanes hee may inherite eternall life. Wherin hast thou bestowed thy study, wherein hast thou employed thy wit, and haue hast thou spent thy time? Thou seemest to bee a Lawyer: Tell me what doth the Law require

of

The Lawyers Answer

of thee: Thou seemest to haue read the Scrip-
tures, let me see how thou hast profited by thy
reading. Thus doth our Sauour send this Law-
ier to the Lawe to learne his dutie, and setteth
him to schoole that thought himselfe too good
to learne. Hee came to tempt Christ by asking
the question, but now he himselfe must make the
answere, vnlesse he will bewray his owne igno-
rance. If hee be a Lawyer, let him looke what
the lawe saith concerning this question, because
the lawe is able to resolue euery doubt, second
Timothie, the third Chapter, sixtene and sea-
uenteene verses. Therefore the Prophet *Esay*
sendeth vs *to the lawe and to the testimonie*, *Esay*
the eighth Chapter, and twenty verse. And
our Sauour Christ biddeth vs *search the scrip-
tures*, *Iohn 5*. And telleth vs that the ignorance
of them is the cause of all errour, *Matthews*
twelue Chapter. If then thou wouldest know
the will of God studie the scriptures, there hee
hath revealed his will vnto thee: If thou desire
to please the Lord, looke into his worde, there
hee hath shewed thee what his pleasure is: Fi-
nally, if thou wouldest haue thy works to prosper,
consider what is written in the lawe, aske
counsell at the mouth of the Lord: Examine all
thine actions by the touchstone of the worde,
and bee sure to doo nothing for the which thou
hast not the worde for thy warrant: If harlots

entise

entice thee to lewdnes as *Putiphar* will entice
Joseph, *Genesis* the thirty nine Chapter, fly from
them as *Joseph* did from him; and remember
what the law saith, thou shalt not commit adu-
terie. If sinners such as haue no feare of God be-
fore their eyes entice thee saying, Come with vs
wee will lay waste for blood, and watch to slay the
simple man: consent thou not, but consider what
is written in the Law. Thou shalt do no mur-
der. If they say cast in thy lot among vs, wee will all
haue one purse, wee shall get great riches, and fill
our houses with spoyle, *Proverbs* the first Chapter
and fourteenth verse. Walke not thou in the
way with them, reframe thy foote from their
path, and looke what the Lawe requireth of
thee, thou shalt not steale. If Papists would per-
swade thee to change thy religion; because thy
Fathers were of another religion, looke into
the Scriptures, examine thy religion by the
word of God, and then as *Eli* saide vnto the
people, If the Lord be God then follow him: but if
Baal be hee then goe after him; the first booke of
Kings the eighteenth Chapter and twenty one
verse. So answer thou them, if this religion
be agreeable to the worde as in truth it is, then
will I be of this religion, though my forefathers
haue beene of your religion. And to conclude,
if thy father that begate thee, thy mother that
bare thee, thy wife that lyeth in thy bosome, thy

The Law giuers answer

friend that is as thine owne selfe, or thy childe which is the suite of thy body. (*Deuteronomie* the thirteenth Chapter and sixth verse) shall require thee to doo any thing which the Lorde hath forbidden in his law, or shall forbid thee to doo any thing which the Lorde hath commanded in his word, then thou must answer them as *Iob* answered his wife, *thou speakest like a foolish woman*, *Iob* the second Chapter and tenth verse; or as *Christ* answered his mother, *Yea man what haue I to doo with thee?* *John* the second Chapter and fourth verse; or as hee answered his friend *Peter*, *Go after me Satan, for thou sauest not the thinges that bee of God*, &c, *Matthewe* the sixteenth Chapter and twenty three verse. Yea if it come to this, that thy Prince which hath power ouer thy life command one thing and the Lord command the contrary, thou must answer as *Peter* and *John* answered the Rulers. (*Acts* the fourth Chapter and nineteenth verse) whether it bee meeete, &c, Yea thou must be content with *Sydrach*, *Misach* and *Abednego*, (*Daniel* the third Chapter) to vndergoe any punishment euen vnto the death, rather than thou wouldst dishonor him or disobay his worde, that hath power to call both bodie and soule into hell together, *Matthew* the tenth Chapter and twenty eight verse. It followeth verse twenty seauen, *And he answered*

to the Lawiers Question.

swered and saide, Thou shalt loue thy Lord God with all thy heart, and with all thy soule, and with all thy strength, and with all thy thought, and thy neighbour as thy selfe. Before the Lawier mooued the Question: Now is the Lawiers turne to answer, and in his answer he sheweth himselfe a learned Lawier: for whereas the lawe of God consisteth of tenne precepts, he reduceth the same vnto two; The one taken as it seemeth out of *Deutronomium* the sixt Chapter, concerning our duety towards God; the other taken out of *Leuiticus* the nineteenth Chapter, concerning our duety to our neighbour. Here is the abridgement of *Moses* lawe, which as it was deliuered in two tables, so it is reduced to two dueties, and both these require but one thing and that is loue, *Deutronomium* the tenth Chapter. So doth our Saviour Christ himselfe diuide the lawe, *Matthew* the twenty two Chapter, where being asked which is the great commandment, hee answereth as here this Lawier dooth; *Thou shalt loue the Lord thy God with all thy heart, with all thy soule, and with all thy minde.* This is the first commandment and the second is like vnto this; *Thou shalt loue thy neighbour as thy selfe.* Here is nothing but loue (my brethren) and yet here is the fulfilling of the law, *Romanes* the thirteenth Chapter. For all the precepts that God had beflowed vpon the Isra-

The Lonesome Answere

likes his people, hee requireth nothing but *loue*. And for all the fauours which he hath done vnto vs, he asketh no more but loue againe.

If wee were not too unkinde, God needed not to craue our loue hauing so well deserued our loue, in *louing vs before wee loved him*, first of *Iain* the fourth Chapter. But now hee is faine to become a Suter for our loue which he hath dearly bought, for he shewed his loue to vs before hee craues our loue to him. By his almightie power hee created vs of nothing, and made vs the most excellent of all his creatures; if that bee little worth because it cost him little, for he spake the word and we were made, *Psalm* 33. 9. Yet this is such a loue as cannot be expressed, that when wee were fallen from that excellent estate wherein wee were created and become heyres of hell and condemnation; so did he loue this sinfull world, that he gaue his onely begotten sonne to die for the finnes thereof. That hee might bring vs to heauen, hee came downe from heauen; that hee might deliuer vs from hell, hee went downe to hell for vs; Not golden or siluer, but his dearest blood was the price of our redemption, *1 Peter*, 1. What can a man doo more than to giue his life for his friend? *Rom*. 5. 6. 7. And what can God doo more, than to die for sinfull men? And for all this, what dooth this louing Lorde require of thee?

to the Lawyers Question.

thee, but that thou loue the Lord thy God. Blessed be such a Lorde that requireth nothing of his seruants but loue. If any Princee were so grati-ous vnto his subiects that he would require no other subsidies, nor tribute, nor custome of them but loue: how were the subiects bound to loue and honor such a Prince? And such a one is our most gracious Lord and King, who for all the blessings and benefits that we enioy vnder his most happy gouernment, craueth no more but loue at our hands for recompence. Once he required burnt offerings, that was a deere kinde of seruice; but now he asketh loue, a kind of seruice which euery man may well afforde. He asketh not learning, nor strength, nor riches, nor nobility, but he asketh *loue*; a thing that the simplest, the weakest, the poorest, the basest may performe as well as he that is most learned, most strong, most riche, or most nobly borne. If God had required this of thee, that thou shouldst be able to dissolue doubts like *Daniell*, and to dispute subtile questions, what should then become of thee that art vnlearned? If the Lorde should accept of none but such as were strong and valiant, what should then become of women, olde men and children, which are weake and feeble? If God should regarde none but the riche and wealthie, what should then become of the poore and heedy. To conclude, if God should

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should make choice of none but such as were of noble parentage, what should wee do that are the common people? But now hee requireth such a thing of vs, as the poorest & simplest may performe as well as the wealthiest or wisest man in all the world, for if we cannot loue, we can do nothing; specially if wee cannot loue God, that hath so loued vs, we go not so farre as the wicked doe, for sinners also loue their louers, *Luc. 6. 32.* And therefore blessed be God, that for the performance of so small a worke, hath proposed such a great rewarde, and for the obtaining of such a happy state, hath imposed such an easie taske. *The eye hath not seene, the eare hath not heard, neither can the heart conceive, what God hath prepared for them that loue him, Esay 64. chap. 4. verse. 1. Corinthians. 2. chap. 9. verse.* And for all these vnspokeable ioyes which God hath prepared, hee requireth no more of vs but loue. How is God enamoured of our loue, and how vnkinde shall wee bee to withhold it from him? He hath an innumerable company of Angels, which are inflamed with his loue: and not content therewith, hee sues to haue the loue of men. God hath no neede of our loue, no more then *Elisa* had neede of *Naamans* cleansing, but as *Elisa* bad *Naaman* wash, that he might become cleane, in the second booke of *Kings* the fift chapter: so God bids vs loue, that wee might be saued. *It*

to the Lawiers Question.

is for our good altogether, that God requires our loue in earth, because he meanes to set his loue on vs in heauen. If the man of God had willed *Naaman* doe some great thing, ought he not to haue done it? So if God had willed vs doe some great thing, ought wee not to haue done it? How much more when he saith vnto vs; *Loue*, and you shall liue for euer.

Nowe if you would knowe whether you haue this loue of God in you, examine your actions, whether they bee done with delight and comfort. *In amore nihil amari*; In loue there is no mislike. Tis like the waters of *Jordane* wherein *Naaman* washed: for as his flesh which before was leproous, became faire and tender after his washing, so all our actions, and labours, and afflictions, which before were tedious and irkesome, become ioyous, and pleasaunt, and comfortable, after wee are once bathed in the loue of God. It is like the Salte that *Elisa* cast into the noysome waters, to make them wholesome, in the 2. *Kings* and second chapter; or like the meale that *Elisa* put into the bitter portage to make them sweete, as in the 2. *Kings* the 4. chap. So the loue of God being shed in our hearts by the holy Ghost, dooth make all anguish, and sicknesse, and povertie, and labours, and watchings, and losses,

The Lawgiuers Answer

and iniuries, and famihment, and banishment, and persecutions, & imprisonment, yea & death it selfe to be welcome vnto vs. Such was the loue of that chosen vessell, who for the loue that he bare vnto God, waded through all these afflictions, *2. Cor. 12.* and could not for all these and many more, be separated from the loue of God, as he protesteth, *Rom. 8.* Wherefore (beloued) seeing God that hath done so much for vs, requireth no more but loue of vs, which eue-ry one may easily affoord: let him be our loue, our ioy, and whole delight, and then all our life will seeme delightfull. As *Iacob* serued seauen yeares for *Rachael*, *Gen. 29. 20.* and they seemed to him but a few daies for the loue that he bare vnto hir: so when we haue once set our loue vpon God, our paine will be pleasure, our sorrow will be ioy, our mourning will be mirth, our seruice will be freedome, and all our crosses shall be counted so many comforts: for his sake whom we loue a great deale more then *Iacob* loued *Rachael*, because his loue to vs is like *Ionathans* loue to *Dauid*, passing the loue of women, *2. Samuel. 1. 26.*

Thus we haue heard, what it is that the Lord requireth of vs, namely loue. Nowe let vs see what manner of loue he requireth. *Thou shalt loue the Lord thy God, with all thy heart, with all thy soule, with all thy strength, and with all thy thoughts.*

thought. Here the Lord setteth downe the measure of that loue which he requireth of vs, that first it must be true and vnfaigned, as proceeding from the hart & minde; secondly that it must be sound and perfect with all the heart, with all the minde. The Lorde which is a spirit and trueti, *Iohn. 4.* will be serued in spirit and in the truth. He cannot away with hypocrites, which drawe neere vnto him with their lips, but their hearts are farre from him. *Matth. 15.* He cannot abide dissemblers, which flatter with their lips, and dissemble in their double heart, *Psal. 12.* and therefore though he requireth *all the heart*, yet he requireth not a double heart; to signifiethat a single heart is pleasing vnto him, and that he detesteth a double hart. As there is a glosing tongue, a wanton eye, an idle eare, a wicked hand, and a wandring foote; so there is a false and dissembling heart, which marreth all the rest. *As is the eye, such is the light, if the eye be single, the body is full of light: if the eye be wicked, the body is full of darkenesse, Matth. 6. 22.* So as is the heart, such are the actions of the body, which proceede from the heart. *A good man, out of the good treasure of the heart, bringeth forth good things, and an euill man out of the euill treasure of the heart bringeth forth euill things, Matth. 12. 35.* therefore as Christ saith, *Make cleane within, and all will be cleane, Luc. 11.* So I say vnto you: looke

The Law-givers Answer

that your heart be sincere and single, and then your tongue, your eye, your eare, your hand, your foote, that is; all your actions will be holy to the Lord. The heart of man is the storehouse wherein his treasure lyeth, and therefore God seeking to haue the treasure, requires the heart: *For where the treasure is, there will the heart be also, Matth. 6. 21.* But he will haue it freely, not by constraint; and therefore he requires the heart, because whatsoever is done with the hart, is done willingly, and that which is done against the heart, is done as it were against the haire. Therefore in requiring the heart, God sheweth that hee delighteth in voluntary seruice. Among all the offerings that the Lorde in his lawe required of his people, he liketh none so well as the free-will offerings of their hands. Princes require helpe of their subiects, because they stand in neede of helpe, not regarding whether they doe it willingly or against their willes; but God requireth the heart, because he needeth not our helpe. As God giues to all men indifferently, & casteth no man in the teeth, *I. I. chap. 5. verse;* so hee would haue vs to giue that which we giue vnto him willingly, without grutching. If we giue him loue, we must giue it louingly; if we giue him our heart, we must doe it heartily; if we giue him our almes, we must doe it cheerefully: for as he loueth a
cheere-

to the Lawiers Question.

cheerefull giuer, *1. Cor. 9. 7.* so he loues a cheerefull louier: but he that loues not with the heart, loues not cheerefully, *for out of the aboundance of the heart the mouth speaketh, Matth. 12. 34.* the head deuileth, the eye seeth, the eare heareth, the hand worketh, the foot walketh. If the heart be endinging of a good matter, the tongue will be as the pen of a ready writer, *Psal. 45. 2.* but if the heart be vnwilling, euery thing will be yrkesome like the gift of *Ananias*, that was loth to part from the price of his land; because *Sathan* had filled his heart with couetousnesse. *Acts. 5. chap. 2. ver.* Such are the gifts of many now a dayes, which either giue not so much as their abilitie might affoorde, or if they do, then presently they begin to repent that they gaue so much; and as *Judas* murmured that the oyle was not sould, and giuen to the poore, *Iohn 12. chapter*, so they greeue that their almes was not spared, and put to some other vse. Thus though they giue sometime as *Ananias* did for fashion sake, because they see other giue, yet is their gift nothing worth, because it comes not with a willing minde. God more regarded the sheapheards sacrifice of the first frutes of his sheepe, *Genesis 4. chapter*, and *4. 5. ver.* than the husbandmans oblation of the first frutes of his ground; because *Abel* offered sincerely with all his heart, and *Caine* offered like

The Law-givers Answer

an hypocrite for an outward shew. The wid-
dowes mite, *Luc. 21.* was more esteemed, than
the riche mens much, because she offered of her
penury with a willing minde, they of their sur-
perfluitie for ostentation. A cup of colde water
or a morsell of bread, that is giuen with cheere-
fulnesse, is better then a fat Oxe with hatred &
ill will. When we giue to the poore, we lend
vnto the Lord, and the Lord to whom we lend,
measureth the gift by the minde of the giuer,
and not by the worth of the gift. *A small thing*
(saith David, Psal. 37. 16.) that the righteous haue,
is better then great riches of the vngodly. so a small
thing that the righteous giue, is better then
great gifts of the vngodly, because they giue for
the loue of God with all their heart, but the vn-
godly giue for other respects, either for the loue
of the man to whom they giue, or (like the Pha-
rises *Matth. 6. 1.*) for the praise of men before
whom they giue.

Some will not giue at all, wherein they declare
that they haue no loue at all: When a poore
man comes to their doore, or to their pue, then
(as *Naball* answered *David*, when he desired re-
liefe for himself and his company. *1 Sam. 22. 10.*
Who is David? or who is the sonne of Isai? There
be many seruants now a daies, that breake euerie
man away from his maister: shall I then take my
bread and my water, and my flesh that I haue killed
for

to the Daniers Question

for my shearers, and giue it vnto men whom I know
not whence they are: so they aunswer the poore
man: who art thou, & whence comest thou?
there are too many such as you are in euery
place, we haue poore enough of our owne to
helpe, I must bestow mine almes on them; and
I haue not for you. Thus do they excuse their
niggardise and vnmereifulnesse by the poore
that dwell among them; vppon whome God
knows they bestowe no more than that which
law compels them to bestowe, and that for the
most part against their will. Where is the loue of
God my bretheen? If you say you loue God, &
shew not your loue to your brethren, you lye,
for if you loue not your brother whom you see,
you cannot loue God whome you haue not
seene. *1. John 4. 20.* As we must loue God with
the heart, that is, sincerely, so we must loue him
with all the heart, that is, with a perfect loue.
God is like a ieaalous husband, lothe to haue a
partner in his loue. *Exod. 20.* He will not haue
halfe the heart, nor a peece of the heart, but all
the heart. When the heart is deuided it dieth,
therefore God will not haue the heart deuided,
least it die, because he desireth a liuing and not a
dying heart. He is not like the vnkinde mother
that would haue the childe deuided. *1. Km. 20.*
but like the naturall mother, who rather than it
should be deuided, would forgoe the childe. So
God

The Languiers Answer

God will haue all or none, if he may not haue *all the heart, and all the soule, and all the strength, & all the thought*, he will haue none at all. The diuell, or the worlde, or the flesh, will play small game as we vse to say, before they will fit out, if they cannot get full possession of our hearts, the they are content to haue some part of our loue, as it were a litle roome in our hearts, a wicked thought, or a consent to sinne, like *Pharao* the king of *Egypt*, who when he could not keep the *Israelites* still in bondage, would keep their wiues and children back: and when this would not be granted, then he was content to let them go & doe sacrifice, but their sheepe and their cattell must stay behinde: and when this might not be obtained, then he desired them onely to blesse him before they went, *Exod. 10*. But God is of another minde: he that made all the hearts of men, & trieth them, and knoweth them, and reueth them, and mollifieth them, and lighteneth them, and ruleth them, and turneth them which way it pleaseth him, wil haue *all the heart* because he hath best right to all. Therefore as *Moses* answered *Pharao*. *There shall not a horse be left behinde vs*: so wheneuer the deuill, the world, or the flesh, are suiters vnto vs for any part of our heart, as commonly they are, when we haue any sacrifice or seruice to performe vnto the Lorde our God, then we must answer them, as *Moses* answered *Pharao*; Thou shalt haue neither hand

nor

to the Lawyers Question.

nor hoose in this action, *Exod. 10. 25.* or as *Peter*
answered *Simon Magus* when he offered money
for the holy ghost; *Thou hast neither part nor fe-
lowship in this businesse, Acts 8. 20. 21.* I must not
yeeld one ior to your suggestions, for I must loue
the Lord my God, with all my heart, with all my
soule, &c. That God may be our God, he will
haue the greatest loue, because whatsoever we
loue best, we make our God: we may loue our
parents, or our wiues, or our children, or our
friends, or our neighbors, as well as we loue our
selues, with a true & vnfaigned loue, but we must
loue God better thā our parents, or our wiues,
or our childrē, or our friends, or our neighbors,
or our selues with all our hearts, & with all our
soule, that is with a sound & perfect loue. As we
loue a ring or a iewel for his sake that gaue it, so
we must loue al things of this life for his sake that
gaue them, & for his own sake aboue all the rest.
This perfect loue we can bestow but once, and
but one can haue it, and who so hath it, must be
our God; if we set our hart vpō riches, we make
riches our God, therefore *Dauid* saith *Psal. 62. If*
riches increase set not your heart vpon them; if our
whole delight be in eating & drinking, then we
make a god of our belly, and the Apostle tels vs,
Phil. 3. that our end is damnation, if we be giuen
to wantonnesse and fleshly pleasure, then Venus
is our goddesse, and Salomon tels vs, Prov. 1. she
is a uer. that our end will be beggerie. But if we

The Languiers Answer

hath set our loue on God; *the eye hath not seen,*
the eare hath not heard; neither hath it entered into
the heart of man what God hath prepared for them
that loue him, 1. Cor. 2. 9. Nowe if you woulde
know how you must loue God with all your hart,
thus you must doo it. When the diuell or the
world, or the flesh, shal set any thing before thee
to loue, wherewith thou shalt offend thy God,
thou must bee content to loose and forgoe the
same be it neuer so precious, be it neuer so loue-
ly: He loueth God aboue all, which not for the
loue of any thing that is created, can be brought
to sinne against his Creator. So Ioseph loued
God aboue all, who though hee might haue had
the loue of his Ladie and Mistresse without sus-
pition of man, yet he would not consent, and so
to loose the loue of God; Gen. 39. Such was Da-
uids loue to God, 1. Kings 3. 24. who when hee
had gotten Saul (his greatest enemy that sought
his life) into a Caue, where hee might at once
haue bene relienged on him for all his iniuries,
was content onely to cut off the lap of his gar-
ment, and so to let him goe unhurt, rather than
hee woulde sinne against the Lord in laying his
handes vpon the Lords annointed. Such also
was the loue of that *Susanna Dan. 13.* who
when shee might haue gained the loue and fa-
uour of the Elders without any note of infamie,
chose rather to vndergoe the danger of hir life,
than

than to sinne in the sight of the Lorde. Therefore thou mayest loue the things of this life, thy parents, thy wife, thy children and the rest, the Lorde giues thee good leaue so loue them, so long as thou maiest loue them without offence to God. But if once they be vnto thee an occasion to sinne, thou must leaue to loue them, and rather choose to susteine any losse, though it bee so the cutting off thy hande or thy foote, or to the plucking out of thine eye, *Math. 5. 29.* or to the hazard of thy life, than thou wouldest offend so diuine a Maiestie.

Now thou seest (if thou be not wilfully blind) how farre thou art from this perfect loue which God requireth of thee. Thou hast not alwaies preferred God before all thy worldly profit, thou hast not alwaies preferred God before all thy fleshly pleasure: when thou hast gotten opportunity to be reuenged of thine enemy, thou hast not spared him; when thou hast gotten opportunity to commit wickednes, thy loue to God hath not restrained thee; where God required *all thy heart*, thou hast given him no part of thy heart. Sometime all thy heart runneth after thy couetousnesse, *Exech. 34. 31.* Sometime thy soule is wholly set vpon delight and ease; sometime thy minde is all vpon thy corne, *Luke. 12.* on thy cattle, or thy pasture; and sometime thy thoughts are all vpon thy merchandise: feldome

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The Law-givers Answer

thou thinkest vpon God, but when thou comest into the Church of God, and then thy minde is so distracted with diuers thoughts, and cares, and affaires of this life, that thou canst not thinke vpon God one houre together. Therefore what remaineth in this case for thee to doo but confesse thine owne imperfection: and flee to Christ to supplie thy wants, and earnestly to desire the Lord to change thy heart, to take from thee thy old heart, thy vaine, thy wandring heart, which hath loued other things more than God; and in stead thereof to *giue thee a new heart and to create a right spirit within thee*, *Psal. 51.* wherwith thou maist loue God aboue all things in this life, that in the life to come thou maist finde the rewarde of thy loue, such ioyes and comforts as cannot be expressed.

Thus we haue heard what duety wee owe vnto God himselfe; Now wee shall heare what duety we owe vnto our neighbour. That which we owe vnto them both is *loue*, but yet the loue which we owe vnto them is not alike. For albeit the second commaundement bee like vnto the first, *Matthew, 22.* for the necessitie thereof and in respect of the subiect or qualitie which is required, namely *loue*, yet in respect of the obiect which is God, and the measure of our loue which must bee perfect; there is great odds betweene them. In that they both require but *loue*, they are both alike, but in that the first re-

qui.

To the Leviticus Question.

quireth loue to God, the second loue to man:
the first requireth a greater loue than the second:
there is the difference: But here a doubt ariseth,
seeing God requireth the loue of all the heart,
soule, &c. what loue remaineth for our neigh-
bour? If God must haue all our loue, what loue
is left for any other? Whereunto I answer, that
the loue of our neighbour doth not derogate
nor detract from the loue of God; As the light
of a candle doth not dazel, but rather commend
the light of the sunne: so our loue to our neigh-
bour doth not diminish, but rather accomplish
our loue to God. He that loueth the frute, will
loue the tree whereon it groweth, and hee that
loueth the streame will loue the fountaine from
whence it floweth: euen so he that loueth man,
which is a creature, will much more loue God
that hath created him. But let vs examine the
words: *Thou shalt loue thy neighbour as thy selfe*.
Heere are foure thinges to bee obserued: First,
what is required, namely *loue*: Secondly who
must loue, *thou*: that is euery man: Thirdly,
whome wee must loue, namely our *neighbour*.
And lastly, howe and in what manner wee must
loue him, as we loue our selues. Concerning the
first, as in the former precept, so in this also the
Lord requireth *loue*, wherein hee dealeth as a
kinde father with his children, who desirous to
haue them so to resemble him, as by their con-
ditions euery man may knowe whose they are:
There

The Law-giuers Answer

Therefore our louing father, desirous to haue vs like himselfe, requireth vs to be kinde and louing one to another, as he is kinde to the vnkind, to the euill, to the iust, and to the vniust, *Matt. 5.* He will haue vs perfect, as he is perfect; he will haue vs holy, as he is holy; he will haue vs mercifull, as he is mercifull; he will haue vs louing as he is loue it selfe. Againe, it is the nature of a louing father, by all meanes to procure the welfare of his children: so our heavenly father desirous of our continuall happinesse, commandeth vs loue, that so we may leade our liues with delight and pleasure. If he had hated vs, he would haue commanded vs to liue in hatred, and enuy and malice with our neighbours; for among all the miseries that are vnder the sunne, there is not a more miserable and yrksome life than the life of the enuious. *Salomon, Prou. 14. 30.* calles it *a rotting of the bones*, and as it were a consumption of the body, because the enuious man alwaies repineth, and pineth away at other mens prosperitie. As all things worke to the best to them that loue God; *Rom. 8.* so all things worke to the worst to them that are enuious. Therefore one wiltheth, that the enuious man had eyes in euery one, that he might be vexed with all mens prosperitie. As Christ said, *Iohn 13.* *By this shall all men know, that yee are my disciples, if you haue loue one towards another.* so the diuell saith, *By*

8. 34. 61

to the Lawiers Question.

By this shall all men know, that you are my disci-
ples, if yee haue enue, and hatred, and malice,
one towards another. Therefore leaue that
hatefull and lothsome kinde of life to the repro-
bate and damned, who are alwaies mal-content
like Cain, Gen. 4. and their countenance cast
downe; they cannot looke on their brother
with a cheerefull countenance, nor afford him
a merry worde. God hath prescribed loue to
those that are his, to shew how desirous he is of
their welfare & happines. But here some churle
may say vnto me; If this be all, I shall doe well
enough: if God require no more but loue, I
shall be well content to loue, so that I be not
bound to giue. Alas, this is a silly shift: for it is the
nature of godly loue, to relieue and helpe him
that is beloued: therefore whom thou louest,
if thou louest him truly, thou canst not see him
lack, if it be in thy power to supply his want. If
thou loue thy horse, thou wilt giue him prouin-
der; if thou loue thy dog, thou wilt giue him thy
crummes; and if thou loue thy brother, thou
wilt giue him foode. Therefore though nothing
be expressed which thou shouldest giue vnto
thy brother, yet if that thou must loue him, thou
art bound to giue him, not onely thy goods, but
euen thy life if needs require to doe him good.
This is my commandment, saith our Saviour
Christ, Iohn. 13. chap. 34. vers. that ye love one an-
other

The Enginers Answer

*As I have said you; but he shall not use his
beggar his life for it; Rom. 13. therefore we
allow ought to give our lives for our brethren.
1. John. 3. 16. Forasmuch then, as thy life, which
as Christ speaketh, is more worth than food or
raiment; Math. 8. 23. should not be spared for
thy brothers good; from henceforth grutch not
to give thy goods to thy needy neighbour; de-
fraude not him of food and raiment, to whom
thou owest even thy life it selfe.*

But let vs come to the second thing, which
sheweth who is bound to loue; *Thou shalt loue.*
Vnder this worde *thou*; God comprehendeth
every particular man and woman: as if hee
should say, *Thou thy selfe, and not any other,*
for thou shalt loue thy neighbour. The poore man
is not exempted from this precept; because he
may loue as well as the riche. If he say I have no
wealth, and therefore I cannot shewe my loue
to my neighbour: Though he haue no wealth;
yet he hath a heart, he hath a minde; he hath an
affection; let him haue a louing heart; a louing
minde, and a louing affection; if he cannot doe
well, let him wish well vnto his neighbour; if he
cannot gratifie him with any thing that he hath
let him not cause at any thing that the riche
man hath; for as the riche man shewes that hee
loues his neighbour, if he relieue his necessities
to the poore man sheweth that he loues his
neigh-

to the Leviers Lesson.

neighbour, if he greeue not at his prosperitie.
This therefore as a generall precept, bindeth
the poore as well as the riche, it is a common
yoake laide vpon the neck, and a common bur-
then laide vpon the backe of euery chastian, but
yet it is an easie yoake, and a light burthen. *Mat.*
23. because it is *saue*, which maketh all things to
seeme delightome. As there are some that
would bee content to loue if they might not
giue; so there are some would be content to
giue, if they were sure they should not want:
therefore when it comes to giuing, they possit
ouer to their heires or to their executors, or to
their successors when they are dead; they are
neuer liberall vntill they die, and then they are
liberall of that which is none of theirs. They
thinke to be excused by the liberallie of their
heires, but they are bound to bee liberall for
themselves: therefore they must not lay the
burthen vpon them, because *every man must*
bear his owne burthen, Gal. 6. If they say, I know
not what need I may haue before I die let them
remember, that what they giue vnto the poore,
they lend vnto the Lord, and he is a sure pay-
master, he giues great vnture and as *David said,*
neuen saw the righteous forsaken, nor his seedes by
their bread: so they must needs confesse, if
they will confesse the truth, that they ne-
uer saw the goodly man that was liberall to

The Languiers Answer

the poore, by that meanes to come to nuerie. By other meanes many men fall into extreame povertie, *Alex, yth, yth*, Dice, Wine, and Women haue brought many to beggery, but by beneficence and liberalitie to the poore, I neuer heard that any came to penurie. Such a foyson hath your almes, that by the blessing of God which makes men rich, it increaseth like the Widdows meale and oile which she bestowed vpon the Prophet, *1. Kings, 17*. Therefore let no man distrust.

Now we are come to the third thing, which sheweth whom wee are bound to loue. *Thou shalt loue thy neighbour*. He saith not, thou shalt loue the rich man, or thy kinsman, or thy friend or thy companion, but thy neighbour: Vnder which word is comprehended euery man that is any way capable of thy loue, yea; euen thy enemy is included in this precept, *Matthew, 5. Rom. 12*. As the Iewes thought none to be their neighbours but their owne Nation, so some thinke none to be their neighbours but their equals. The rich man despiseth the poore man, and he againe enuieeth the rich man, and euery man as the proverbe is, delighteth in those that are like himselfe: But heere this lawe requireth that whosoever is our neighbor, by any meanes is to be loued. As our Saviour Christ had two kindes of kinsfolke, *Matthew, 12*. one by the flesh,

To the Lawiers Question.

flesh, and another by the spirit; so we haue two kindes of neighbours, one by nature, and another by grace: and as Christ preferd his spiritual kindred, before his carnall kindred; so we must preferre our spiritual neighbours, before our carnall neighbours.

Therefore, although by this law we are bound to loue all men indifferently, yet because there are degrees of neighbours, therefore there must be degrees of loue; we must loue our parents, and our kinsfolke, more than strangers, because they are bound vnto vs by a straighter bonde of nature, according to that of the Apostle, *1. Tim. 3. Hee that hath not a care of his owne*, specially they of his household, &c. So we must loue the faithfull more than the vnfaithfull, because they are bound vnto vs by a straighter bonde of faith and religion, as the same Apostle willeth vs, *Gal. 6. While yee haue time: do good vnto all, specially to them of the household of faith*; signifying, that as we are bounde to loue all men with a generall loue, because they are all the offspring of Adam, yet must we loue some with a more speciall loue, because they are the children of God.

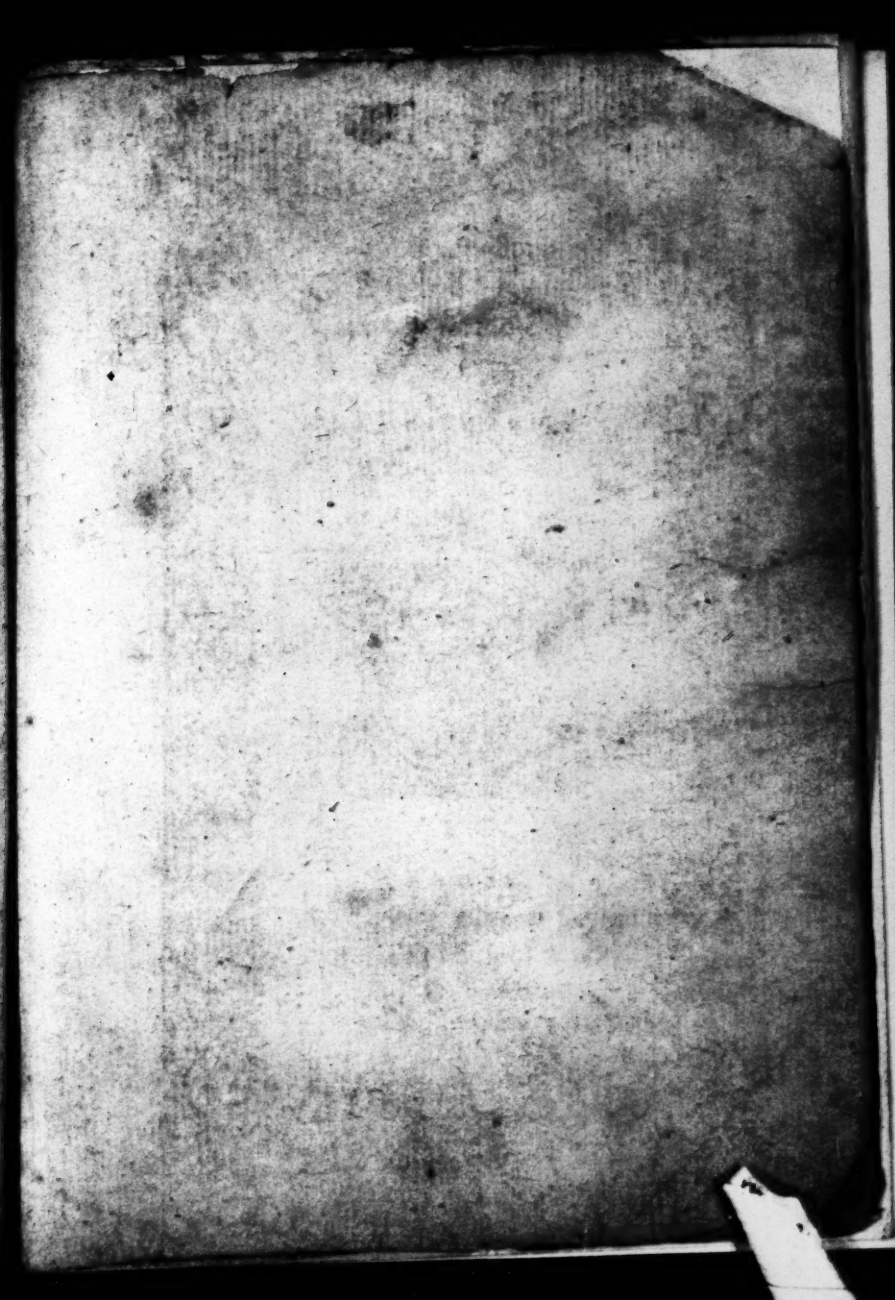
Nowe followeth the measure of that loue which we owe vnto our neighbor, expressed in the last words; *As thy selfe*: Heere is the rule whereby our loue must be squared, and a most

The Larger Answer

exquisite example of singular loue found in our
selues for vs to imitate. He saith not, *as he loueth
thee*, or *as hee is beloued of other*; but *as thy
selfe*. Who knowes not howe well hee loues
himselfe, and therefore who can excuse him-
selfe? I say I know not how well I shoulde loue
my neighbor; but how doo we loue our selues?
fainedly? or coldly? or for an houre? I trow not,
but truly and zealously, and euery houre; so
wee must loue our neighbour with a true, zea-
lous, and a constant loue. Wee must not passe
by as the Priest & the Leuit, but powre our oile
into their wounds with the Samaritan, to helpe
relieue them, and comfort them. Wee must
loue our neighbour, though he be enuious, as
David loued *Saul*, requiting good for euill; and
as *Ioseph* loued *Putiphar*, not enticed to sinne
against him. Loue is the fulfilling of the Lawe:
It beginneth young with *Moses*, to resist the op-
pressor, and endeth not in old age, but desireth
to perish for the beloueds preservation; calleth
infants in the streete with wisdom to learne;
comforteth the imprisoned with *Abacucke*; bu-
rieth the dead with *Tabie*; visiteth the sicke and
possessed with our Saviour: couereth the mul-
titude of offences; and shall finde this last com-
fort, *Come ye blessed*: to which ioy hee bring vs
that with his loue from euertlasting death hath
bought vs.

3. JY. 61

Hee sendeth the second Sermon.



8 JY 61

T H E
C E N S U R E
of Christ vpon the
Answer.

By HENRY SMITH.



L O N D O N,
Printed for *Thomas Gassen*:
and are to be sold at his
shop by London
Bridge Gate.

THE
GRAND
OF CHURCHES
AND
SACRIFICE



Printed for Thomas Gifford
and sold by the
Shop by London
Bridge Gate



THE CENSURE OF *Christ vpon the Answer.*



Owe wee are come to the answer of Christ vnto the Lawiers Question: The Question was, What must be done to inherite eternall life? The Answer is, Doo that which thou hast saide: that is, *Love God above all, and thy neighbour as thy selfe;* and thou shalt liue, thou shalt inherite eternall life. Where first it is to bee obserued, that though this Lawier came with the minde to tempt Christ, yet because hee had truly alledged what was written in the Lawe, *Deut. 6. Lemit. 19.* our Sauour Christ approoueth his answer, and commendeth him for it: whereby wee are taught to like and allowe of those good thinges that wee see in any, though they be our enemies.

Many there are, that if their enemies be endued with many excellent vertues, yet they will not acknowledge it, nor giue him his due commendation: but rather seeke by all means to

The Censure of Christ

disable him, and disgrace him, and dispraise him behinde his backe: If hee be temperate and sober, then they say as it was saide of *Iohn Baptist*, *he hath a diuel*. If hee be sociable and familiar, then they say as it was said of Christ, *He is a glutton and a winebibber*, *Luke, 7*. If hee be learned, they say as *Festus* saide of *Paul*, *Acts, 26*. hee is mad. If hee bee a good housekeeper, they call him a Papist. If hee be religious, they call him Precisian. Yea, if hee be a Prophet, yet if hee tell the truth they account him their enemy, *Gal. 4*. as *Ahab* termed *Elias*, *1. King. 21*. And as the same *Ahab* cared not to heare *Micheas*, because hee hated him, *1. Kings, 22*. so they despise the Doctrine, and mislike the Sermon, because they hate the man that preacheth it.

These kind of people are like their father the diuel, who both by his name and nature is an accuser of the brethren, *Reuel. 12*. Hee could not give *Iob* a good worde, though hee were a iust man that feared God, *Iob, 1*. and no meruaile, for he could not speake well of God himselfe, *Gal. 3*. But Christ is of another minde, for though this *Lawyer* were his templer, yet doth he allow his Answer, so though a man be thine enemy, yet let him haue his due: If hee be learned, report no lesse of him; If he be an honest man, defame him not; If he be humble, say not he is proud; If he be libellous, say not hee is miserable; If hee

deale iustly, say not he is vnconscionable; and if
he haue any thing in him that is praise-worthy,
(as there is no man but hath some good thing in
him) acknowledge it, report it, and commend
him for it, though he be thine enemy. But heere
again, we see, that though Christ commend this
Lawyer for his aunswere, yet doth he not com-
mend him for any thing else; to teach vs, that as
we must giue euery man his due, so we must
giue no man more than his due. The Lawyer
had aunswered directly to Christs demaunde;
therefore Christ commends his saying: but the
Lawyer had not done so well as he had spoken;
therefore Christ doth not commend his doing:
so the words of many are very commendable;
but their workes are most detestable. If you
come to their sermons, you shall heare them
speake maruellous well, but if you looke into
their liues, you shall finde them farre differing
from their profession. They are like our Bells,
which can call the people together to the ser-
uice of God; but cannot performe any seruice
vnto God: for these men can giue good coun-
sell vnto others, but they cannot follow it; they
can teach the people to knowe the will and
pleasure of God; but they go not about to doo
the will of God, that the people might be mo-
ued by their example to doo the same. And if
you seeme to mislike their doings, then as

The Censure of Christ

Christ said of the Scribes and Pharisees, *Mat. 23.*
They sit in Moses chaire, &c. so they aunswere
for themselves; Doo as we say, and not as wee
doo. A bad excuse, fit for so bad a cause. As if
they should say; Wee would haue you to bee
godly, but wee will not be godlie, we would
haue you to be saued, but we our selues will not
be saued. How can their doctrine do any good,
that liue not according to their doctrine? or
how can the people thinke that the doctrine is
true, when they that preach it, liue not thereaf-
ter. Will not the people reason thus? If his
doctrine were good, surely hee would follow
it? If his life be good; surely he would teach
vs to liue as he dooth: Therefore whatsoever
he saith, wee will not belecue him, but as hee
dooth, so will we do, and we hope to scape as
well as he.

Thus with the one hand they builde vp the
Church of God, and with the other hand they
pull it downe: because they doo more hurt by
their bad example, than they can doo good
with all their preaching. These are the vn-
godly, that the Lorde by his Prophet reproc-
ueth, *Psalm 50. VVhy doest thou preach my
lawes and take my wordes, &c.* So long as
Esay was a man of polluted lippes, the of-
fice of preaching was not committed vnto
him, but when his lippes were cleansed, *Esay 6.*
then

then was he fitte for that office and function. Euen so, as long as we delight in sinne as much as any, wee are not meete to reprove the sinnes of other; but when wee behaue our selues as it becommeth the ministers of the Gospell, then haue wee commission to preach the Gospell, and to reprove the sinnes of the people.

Therefore to a good Churchman (as you vse to call vs) two things are necessary: the first is, to teach well: the second is to liue well, for as wee are resembled to Salte, because wee must season the people with sound and wholesome doctrine; so are wee resembled to the *Sunne*, because wee must shine as lightes in the worlde by our holy life. As *John Baptist* was the voice of a cryer, so he was a burning Lampe: as the Apostles were willed to teache and baptise; so their lights were commaunded to shine, that men seeing their good workes might glorifie God.

Thirdly, we here may see, that truth is truth, and to bee commended from whomsoever it cometh: for though this Lawier came to tempt Christ, yet because he told the truth, Christ admitteth his answer, and commends him, for it. Whereby we haue to learne to embrace and receiue the truth by whomsoever it is brought: for as a iewell is to bee esteemed though it be found

The Censure of Christ

found in a stinking dunghill, so the truth is to be regarded; though it bee found in a wicked man.

And last of all we heere may see, that to be verified which was spoken of Christ, *Esa. 42. Mat. 12: A brused reed shall he not breake*, &c. that is, he shall not discourage any in the way of godlinesse. Though this Lawyer were Christs enemy, yet when he answered discreetly and directly out of the word of God; Christ approoveth his answer, and exhorteth him to the practise of the same: wherby we haue to learne to commend and encourage euery man in his well dooing, and by all meanes to further them in their good beginnings: Praise and honor are spurres to vertue; therefore if a man haue done well, commend him, and he will do better; but alas with vs it is farre otherwise, for if a man haue done amisse, it shall bee often cast in his teeth: but if he haue done well, he shall neuer heare of it.

But let vs go forward in the answer of Christ: It followeth (*do this*). Having approoved his saying: now hee exhorteth him vnto dooing; for it is not enough to say well, or to knowe much, or to beleue aright; but we must *do this*; that is, we must loue God and our neighbour; if we desire to liue. Heauen is not gotten with faire wordes, nor amorous looks, nor golde,
nor

upon the answer.

nor silver, nor gorgeous array; but with the
fruits of a lively faith: or (that I may use the
words of the Apostle Gal. 3. 8.) *By faith working
through love. God will not come to iudge vs at the
last day, whether we were learned, or wise, or elo-
quent, or wealthy, or honourable: but whether we
haue done those deeds of mercy to his needy
members. What shall it profit a man in the last
houre of his death, to haue beene eloquent, and
excellent in all kinde of learning; that he hath
preached many notable and worthy sermons, if
he haue liued a lewde and wicked life, and ca-
ried a corrupt conscience to his gratie. In that
terrible day, when the bookes of all mens con-
sciences shall be opened, Apocal. 20. and euerie
mans life shall be strictly examined; it shall goe
better with vs, if wee haue serued God with a
good conscience, then if we haue beene able to
dispute subtile questions: for at that day it shall
be said to some that haue preached in the name
of Christ; Depart from me, I know yee not, Mat. 7.*

Now, as we shall not be satied for our pre-
aching, no more shall you be satied for your hear-
ing: for God will haue you to *do as you heare*,
as well as he will haue vs to *do as we teach*: if
you looke into all the scriptures, you shall finde
no promise made to hearers, nor to speakers,
nor to readers; but to beleeuers, or to doo-
ers. If yee aske God, who shall dwell in his

The Censure of Christ

holy mountaine, he saith, *Psal. 11.* The man that walketh uprightly; If you aske Christ who shall enter into the kingdome of heauen, he saith *Matth. 7.* Not they that cry Lord, Lord: but they which doo the will of my father. If you aske him, how you may come to heauen; he saith, *Mat. 23.* Keepe the commandements. If you aske him who are blessed; he saith, *Luc. 11.* Blessed are they that heare the word of God and doo it. If you aske an Angell who is blessed, he saith, *Rev. 22.* Blessed are they which keepe the words of this booke. If you aske *Dauid*, he saith, *Psal. 106.* The man is blessed which keepeth iudgement and dooth righteousness. If you aske *Salomon*; he saith, *Pro. 29.* The man is blessed which keepeth the Lawe. If you aske *Esay*, he saith, *Esay 50.* He which doth this is blessed. If you aske *Iames*, he saith, *Iam. 1.* The doer of the word shall be blessed in his deed. And heere; Doo this, and thou shalt live. Heere is nothing but dooing to make vs blessed: for as the workes that Christ did, bare witnesse that hee was Christ, *Iohn 10.* so the workes that we doo must beare witnesse that we are Christians. But heere some man may obiekt and say; Is any man able to doo this that God requireth; and if he be not, why then dooth God commaund vs that which wee cannot performe? Heerein almighty God dealeth with vs, as a father dealeth with his children; If a man haue a sonne of se-

yon years of age, he will furnish him with bow and arrowes, and leade him into the fields; sets him to shoote at a marke that is twelue score off, promising to giue him some goodly thing, if hee hit the marke; and though the father know that the childe cannot shoote so farre: yet will hee haue him aime at a marke beyond his reache, thereby to trie the strength and forwardnesse of his childe, and though he shoote shorte, yet the father will incourage him: Euen so almighty God hath furnished vs with iudgement and reason, as it were with certaine arillery, whereby we are able to distinguish betweene good and euill, and sent vs into this world, as it were into the open fields; and sets his *lawe* before vs as a *marke*, as *David* speaketh; promising to giue vs the kingdome of heauen, if we hit the same: and albeit hee knoweth that wee cannot hit this marke, that is, keepe the lawe which he hath set before vs; yet for the exercise of our faith, and for the testifying of our duety and obedience towards him, hee will alwayes haue vs bee aiming at it: and though we come shorte of that dutie and obedience which he requireth at our handes, yet dooth hee accept and reward our good endeauour: but if we stubbornly refuse to frame our selues after his will, then may hee iustly bee angry and displeased with vs. Therefore though thou couldest perfectly keepe the

The Censure of Christ

law of God: yet if thou endeavour thy selfe to the utmost of thy power to obserue the same, the Lorde that worketh in vs both the will and the worke, will accept the will for the worke, and that which is wanting in vs, he will supply with his owne righteousnesse.

It followeth; *And thou shalt liue.* Heere is the promise, euen life eternall. Among all earthly things, we count none so deere and precious as our life, insomuch as we can be content to forgoe any thing before our life: our blood and our limmes we lose sometimes for the sauing of this temporall life, which is no life indeed, but rather a shadow, and the image of death. Now if we make so much, and suffer so many things for the life of the body, which is so shorte and momentany: how farre greater things should we suffer for the saluation of our soule, and for the gayning of that glorious and happy life, which shall neuer end. Heere Christ speaketh not of any common life, but of life eternall, which is the inheritance and seate of the blessed.

For seeing Christ must answer to the *Lawiers* Question, and his Question was how he might inherit eternall life; when the *Lawier* had saide what was written in the Law, Christ answered *Thou shalt love God, as if thou should say, 2nd God and thy neighbour*, and so thou shalt inherit eternall

mall life: this is the assailing of thy Question. Go to therefore deare brethren, and consider at how small a rate or price of lotie, eternall life is to be purchased. If we take so great paines, & vndergoe so many difficulties to pursue this mortall life; what paines should we vndertake to enioy that immortall life? If God should bid vs goe into a hote fierie Furnace, and cast our selues into the burning flames, we ought to doo it, that wee might raigne with Christ: But our gracious louing Lorde commaundeth no such thing, but onely commendeth vnto vs *loue*, that wee may liue. Our God is not as the gods of the Gentiles, which will haue the Parents slay their children, and offer them vp in fire for a burnt sacrifice. No, our God *will not the death of a sinner, but rather that hee conuert and liue, Ezech. 18.* O how gracious is the Lord vnto vs which requireth no more of vs but loue, and yet requireth vs with no lesse than life, and that a glorious and eternall life. Thus I haue at length explained *The Lawiers Question*, and the *Answer of Christ vnto the Question*: wherein I haue shewed you one way to come to heauen, which is to keepe the Lawe of God, and this way we finde most hard and difficult. Another way there is by the death of Christ, and this euery man thinks most easie to finde: But this I assure you, that who so ever doth not indenuour

The Censure of Christ upon the Answer.

to walke in that old way, that is, to walke in the
wayes of the Lord, shall neuer come to heauen
by that new and liuing way Christ Iesus, because
as *Iohn* saith cap. 3. 3. who so ever hath this hope in
him, purgeth himselfe: That is, who so ever
hopeth to be saued by the death of Christ, hath
a care to keepe himself from sinne, and to walke
in the commandements of the Lord.

FINIS.

1661



*act like a purpentine and a mouse
and the white of a day and
a lot of flowers*



